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The Parish Schools

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New York.



A brief Statement giving Report of
Attendance and Expenses of Parish
Schools in the City of New York.

THE COLUMBUS PRESS,
120 West Sixtieth Street,
New York.

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THE CATHOLIC WORLD.

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ESTABLISHED, 1865.

*A Monthly Magazine of General
Literature and Science.*

Contains every month timely papers by the ablest Catholic writers in America and Great Britain on the living religious, philosophical, social, and economic questions; together with articles on travel and adventure, and a monthly installment of short stories by well-known authors. THE CATHOLIC WORLD includes an extensive and critical review of all the latest books; and a summary of the principal events throughout the world.

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ADDRESS

THE CATHOLIC WORLD,

120-122 West 60th St., New York.

CATHOLIC CITIZENS AND PUBLIC EDUCATION.

A BRIEF STATEMENT GIVING REPORT OF ATTENDANCE AND EXPENSES OF PARISH SCHOOLS IN THE CITY OF NEW YORK.

THE PARISH SCHOOL is a factor in the public educational work of the United States and should not be classified under the heading of Private Schools, in which large tuition fees are charged and social distinctions recognized to favor the children of the wealthy. No such limitations are met with in the Parish Schools, founded and supported, with few exceptions, by representatives of the common people.

According to existing laws in New York State, citizens have the unquestionable right as parents and guardians to provide for the religious and secular education of their children. This right is exercised by the educational associations, formed within parish boundaries, to establish and perpetuate Parish Schools chiefly for kindergarten training and elementary instruction. The citizens who form these societies are sincerely devoted to the public welfare, and would quickly resent any imputation against their patriotism. They demand for their children definite and dogmatic religious instruction, according to the faith professed by at least two hundred and fifty millions of Catholics throughout the world. It is well understood that the teaching of religion is not within the power of the State: neither can the public funds be used in aid or in maintenance of any particular form of religious belief.

At the present time, in New York State, the patrons of Christian Education are paying from their own hard-earned money the cost of educating about one hundred and fifty thousand children in the Catholic Parish Schools. For the defence of their conscientious convictions, they have erected in many places commodious fire-proof buildings, thus relieving their fel-

low-citizens of a large amount of local taxation. Another important claim is in the fact, that this arduous work of training the young in Christian virtue is an immense advantage to the State. It leads to the highest type of citizenship and supplies a most effective antidote to false socialistic theories. Surely, a public recognition of the voluntary efforts of parents to educate their own children would not demand a union of Church and State. It would require only an act of long-delayed justice to indicate grateful appreciation of the loyal citizens whose millions of dollars are spent in the support of Parish Schools. Public thanks are given to other citizens for gifts representing much less total expenditure, and of much less value to the public welfare. From the statistics given in this pamphlet, the calculation can be easily made as to the total expense on the basis of twenty-five dollars a year, as the cost of each pupil. By adding the cost of buildings and property, the figures for New York State are to be found high up in the millions.

In presenting our claim to fair-minded citizens, it is assumed as a starting point that the Parish Schools can and ought willingly to provide for the entire expense of imparting religious instruction. Among reasonable people a basis of agreement can also be made on equitable terms by which these Parish Schools—without losing their autonomy—may co-operate with any board of education in the teaching of the secular studies prescribed for citizenship. The managers, according to this plan, legally transfer the control of the secular studies to a board, authorized by the State, when they consent to accept the public standard of examination and inspection. Between Church and State the present relations could be continued without friction, by granting this equitable demand for recognition, together with payment for results, strictly limited to the teaching of the

secular studies. To pay for the teaching of arithmetic or other similar studies does not bring the State outside of its bounden duty to provide for representation as well as for taxation. Phantom objections, from bygone bigots, may be placed in evidence, but it is to be hoped that sound thinkers will now give serious consideration to the real facts of the case. The American principle of fair play and no favor can be applied to remove, in part at least, the unjust burden imposed upon the patrons of Parish Schools.

The members of the undersigned Committee represent the City of New York, which is the largest centre of Catholic population in the United States, and is under the patronage of the glorious Saint Patrick. We venture to express the hope that this appeal will have a wide circulation among Catholics and non-Catholics. It contains a frank statement of a grievance that should be faced by all who wish to advance the welfare of our beloved country, and to make the American flag a symbol of justice to all God-fearing men. The leaders in Catholic organizations seeking to promote religious zeal, civic virtue and fraternity among their members, may safely be trusted to spread abroad the figures herein given, and to insist that the editors of papers, supported by their patronage, shall give some space to discussions of their cherished convictions. A similar policy should be adopted towards every public official, responsible for the publication of educational statistics. In the past there has been evidence of a conspiracy of silence in regard to Catholic education.

During fifty years or more in New York City, large numbers were taught in the Parish Schools lessons of Christian virtue and patriotism. Thousands of these graduates are now voters, able and willing to give proof of their capacity for citizenship and success in business. To them especially it will be a labor

of love to assist in the movement to remove false impressions and bring about a better understanding of the gigantic work that has been done in Catholic Schools for God and our Country.

<i>Committee of New York Catholic School Board.</i>	Right Rev. MONSIGNOR MOONEY, LL.D., V.G., <i>Director of the Sacred Heart School.</i>
	Very Rev. DENIS PAUL O'FLYNN, <i>Director of St. Joseph's School.</i>
	Right Rev. MGR. LAVELLE, LL.D., V.G., <i>Director of St. Patrick's Cathedral School.</i>
	Rev. THOMAS McMILLAN, C.S.P., <i>Director of Schools of Paulist Fathers.</i>

RELIGIOUS KNOWLEDGE AND AMERICAN SCHOOLS.

BY THE REVEREND THOMAS McMILLAN, C.S.P.

From The Catholic World, April, 1905.

As a powerful advocate of Home Rule for Ireland, the Right Honorable John Morley, M. P., showed a commendable sense of justice, combined with an accurate knowledge relating to the welfare of the British Empire. For this reason it seems unfair to charge him with a desire to please his non-Conformist friends at any cost by a statement calculated to strengthen them in their unwise and unjust hostility to the law of England, which permits the recognition of Church Schools together with a proportionate share of the public funds. Such an accusation, however, may be fairly put forth in view of the report of his speech to his constituents after his return from America, published January 18, 1905, in the London *Times* as follows:

Mr. Morley said there was no country where religion was more genuine or more earnest. The Common Schools of the United States were practically confined to secular instruction, yet nowhere in the world was religious knowledge more general.

This is a sweeping declaration for a man to make who knows fully the meaning of words, and is not a member of any Church. His previous studies at home and abroad have not been in the direction to qualify him for deciding on the requisite conditions to promote religious knowledge throughout the whole world. The facts of the case are against the statement made by the distinguished biographer of Mr. Gladstone; and his constituents, as honest men, should seek elsewhere more reliable information than was given to them by their representative in Parliament.

Some of the facts not discovered by Mr. Morley were stated by the editor of the Brooklyn *Eagle*, January 29, 1905, who is a sturdy advocate of Protestant ascendancy, though quite willing to enroll Catholics among the supporters of his paper. Evidently he had in mind abundant material based on present conditions when he wrote these words:

DECLINING FAITH, INCREASING CRIME.

Although the average of men behave better than they used to do, and although the average of right conduct makes the infraction thereof more noticeable and obnoxious, it is not to be denied that in this country, at least, the moralities are less strict than they were half a century ago. If it is objected that few of the many murders are committed by Americans, it is none the less true that a moral obtuseness is shown by Americans of a class that would once have committed suicide if discovered in the plots and rogueries which have been promulgated and shared by men of the highest financial standing. . . . We cannot close our eyes to those measures in the legislatures of the states, and even of the nation, which have for their object the personal enrichment of men who frame the bills. The revelations of moral softness that have been made in New York, Chicago, St. Louis, San Francisco, Pittsburg, and Philadelphia have been discouraging to preachers of the ascendant tendencies of democracy, and in our Senate seats have been notoriously bought, and held after their occupants have been repudiated by the entire body.

These manifestations have been attributed to the lax and partial enforcements of the law, but that merely shifts the blame from the wrongdoers to the bar, the judiciary, and the agencies for prosecution, reform, and punishment. The courts will be pure where the people are pure. It is the entire American people that is at fault. But it is observable that as crime has increased Church-going has decreased. This again may not instance the decay of faith, but only of discontent with Church methods, and of concessions to the world's lures that are cast out so freely on Sunday, but that in themselves imply nothing of the irreligious. It is to be feared, however, that religious faith has lost its hold on millions, and that among those millions are many who need the corrective of fear. . . .

It is hard to believe that men who sincerely believed in the felicity or the pains of a hereafter should go so low as men have done in finance, in politics, in business, for the gain of a few years. Men organize ship building trusts that are swindles, and not one of them is indicted or punished. Manufacturers of food products . . . injure the health of the community without a seeming twinge of conscience. Men about to undertake a crime take expert legal advice in advance, and secure expensive counsel with the profits of their undertaking, and it is seldom that public opinion expresses contempt for them. Officials elected by the people prove false to their trusts, and it is impossible to bring them to trial. Graft is everywhere, and the dollar is above the Deity.

Hitherto the Churches have concerned themselves largely with matters of doctrine. . . . But now the Church confronts a real evil, and there is need of union to suppress it. Mere lack of faith does not concern the people of a free country, but crime does, whether it arises from this lack or otherwise. We want less killing, less stealing, less of Wall Street, less rowdyism and obscenity, less corruption in politics, less carelessness on moral questions in society. If ethics are a slow growth of the socialized state, their destruction is appallingly facile, and they must be reconstructed at a cost of centuries of effort, unless the moral effects of faith are restored to us. For that restoration the Churches of all faiths should work in harmony.

Similar declarations to the above have been published in previous years by the Brooklyn *Eagle*, whose editor holds a high position in the educational department of New York State. The most notable was on the occasion of an alarming exhibit of youthful depravity in a select residence district of Brooklyn, which provided the background for the following editorial:

Right and wrong in the affairs of conduct are not matters of instinct; they have to be learned, just as really in fact as history or handicrafts. Is this knowledge being imparted to our children in any efficient way and by any efficient teachers? Is the public school doing it? Is the Church doing it? Are fathers and mothers doing it? We are compelled to say No to all these queries. . . . The truth is, we are taking for granted a moral intelligence which does not exist. We are leaning upon it, depending upon it, trusting to it, and it is not there.

Our whole machinery of education, from the kindergarten up to the university, is perilously weak at this point. We have multitudes of youths and grown men and women who have no more intelligent sense of what is right and wrong than had so many Greeks of the time of Alcibiades. . . . The great Roman Catholic Church . . . is unquestionably right in the contention that the whole system as it now exists is morally a negation. . . .

The great company of educators and the whole American community need to be sternly warned that if morality cannot be specifically taught in the public schools without admitting religious dogma, then religious dogma may have to be taught in them. For righteousness is essential to a people's very existence. And righteousness does not come by nature any more than reading or writing does. . . . We are within measurable distance of the time when society may for its own sake go on its knees to any factor which can be warranted to make education compatible with and inseparable from morality, letting that factor do it on its own terms and teach therewith whatsoever it lists.

The *Century Magazine*, November, 1903, published the article which contained these words:

Indeed, the number of crimes committed by the highly

educated is an alarming feature of the situation. The list of defaulting bookkeepers, bank-tellers, clerks, and college graduates constantly lengthens, reflecting a lurid light upon the theories of those who attempt to account for the origin of all sin, vice, and crime by ignorance.

Reasons for dissatisfaction with the results of the education of the negro were presented by Governor Candler, of Georgia, in his annual message. Strict justice demanding only that the negro shall have expended on his schools his own share of the taxes, the Governor attempts to show that philanthropy and interests of the State do not require greater expenditure. He says:

If by education in the text-books taught in the schools crime was diminished, as many of us at one time hoped would be the case, there might be some reason for imposing even heavier taxes upon our people for the support of schools. But this is not true, for it is a startling fact, established by the experience of thirty years, that, while under our system of free schools illiteracy has rapidly decreased, especially among our colored population, crime has much more rapidly increased among them. . . . Ninety per cent of the crimes committed by negroes are committed by those who have had the opportunities of free schools, and only ten per cent by the ex-slaves, who are illiterate, while ninety per cent of the property acquired by the race since emancipation is in the hands of the ex-slaves and not in the hands of those educated in the free schools.

Further testimony bearing on the point raised by Mr. Morley, on the relations between secular instruction and religious knowledge, is here given from very competent witnesses.

Rev. Hamilton Schuyler, Rector of Trinity Church, Trenton, New Jersey, December, 1902:

Another point, which it seems to me calls for our admiration, is the supreme importance attributed by Roman Catholics to the religious education of their children. Viewing the matter from this standpoint, we must admit that they are justified in establishing their own schools, where their children may be taught the religion which they profess. The absolute necessity of inculcating the truths of religion

while the child is yet in its most impressionable stage is one which is generally recognized by all parties. Bodies other than Roman Catholic attempt to do this in Sunday-School. Roman Catholics believe that such teaching of religion is not sufficient. They desire that religion shall enter into the daily life of their child, and that a knowledge of it shall go hand in hand with secular studies. Who shall say that they are wrong? Certainly the fact that they willingly bear the great expense of supporting their parish schools, when they might send their children without cost to the public schools, is the best evidence that they are animated by purely conscientious motives.

The Methodist writes editorially:

In our judgment the denominational schools of the land, as compared with the purely secular or State schools, are on moral grounds incomparably the safer. Our State institutions, as a general thing, are the hotbeds of infidelity—not less than of vice. That unbelief should be fostered and fomented therein is not unnatural. We thoroughly believe that our Church should invest at least ten millions of dollars in the next ten years in denominational schools. Why? Because we believe this system is the AMERICAN ONE AND THE ONLY SAFE ONE.—*Literary Digest*, Vol. VII., No. 7.

President Hyde, of Bowdoin College, before the Massachusetts Teachers' Association of Boston, November, 1896:

The public school must do more than it has been doing if it is to be a real educator of youth and an effective supporter of the State. It puts the pen of knowledge in the child's hand, but fails to open the treasures of wisdom to his heart and mind. Of what use is it to teach a child how to read, if he cares to read nothing but the sensational accounts of crime? These people who know how to read and write and cipher, and know little else,—these are the people who furnish fuel for A. P. A. fanaticism; who substitute theosophy for religion, passion for morality, impulse for reason, crazes and caprice for conscience and the Constitution.

From the *Educational Review*, February, 1898:

A little less than fifty per cent of all the children of our

country frequent any Sunday-School. The meaning of these figures is simply overwhelming. More than one-half of the children of this land now receive no religious education. . . . Even this feature does not show all the truth. It seems to admit that those who attend Sunday-School are receiving proper religious instruction; but every one knows this cannot be granted.—*Dr. Levi Seeley, of the State Normal School, Trenton, N. J.*

Dr. Wallace Radcliffe (Presbyterian):

In our Church-life we recognize the Trinity: home, school, and Church, a triple cord not easily broken. The home is a school, the school is a home. It is an unintelligible Christianity which loses sight of this important factor (the school) in our Church. . . . It is something that your children go to school; it is more that they go to a school of your own religious belief. Therefore we summon you to bring up your children in your own faith. Let us establish schools . . . and teach our religious convictions.—*Washington, D. C., October 7, 1900.*

Rev. Dr. E. T. Wolf, Professor at Gettysburg Theological Seminary, before the Evangelical Alliance:

Moral training has, for the most part, been cast out of our public schools. Every faculty, except the highest and noblest, is exercised and invigorated; but the crowning faculty—that which is designed to animate and govern all others—is contemptuously ignored; and, unless its education can be secured, our young men and women will be graduated from our schools as moral imbeciles. This country is facing a grave social problem.—*The Philadelphia Press, December 4, 1901.*

Professor William James, of Harvard, received that university's degree of LL.D., and made a speech after the commencement dinner, which has attracted wide attention. The following passages have an especial interest for those who hold to Catholic educational ideals:

The old notion, that book-learning can be a panacea for the vices of society, lies pretty well shattered to-day. I say this in spite of certain utterances of the president of

this university to the teachers last year. That sanguine-hearted man seemed then to think that if the schools would only do their duty better, social vice might cease. But vice will never cease. Every level of culture breeds its own peculiar brand of it, as sure as one soil breeds sugar cane and another soil breeds cranberries. If we were asked that disagreeable question: What are the bosom-vices of the level of culture which our land and day have preached? we should be forced, I think, to give the still more disagreeable answer, that they are swindling and adroitness, and the indulgence of swindling and adroitness and cant, and sympathy with cant—natural fruits of that extraordinary idealization of success in the mere outward sense of getting there, and getting there on as big a scale as we can, which characterizes our present generation. What was reason given to man for, some satirist has said, except to enable him to invent reasons for what he wants to do? We might say the same of education. We see college graduates on every side of every public question. Harvard men defend our treatment of our Filipino allies as a masterpiece of policy and duty. Harvard men, as journalists, pride themselves on producing copy for any side that may enlist them. There is not a public abuse for which some advocate may not be found.

In the successful sense; then in the worldly sense, in the club sense, to be a college man, even a Harvard man, affords no sure guarantee for anything but a more educated cleverness in the service of popular idols and vulgar ends.

The influence of the Hebrew people in the secular school system of the United States has been very potent in certain places, and, owing to vigorous protests from their religious leaders, the selections for Bible reading are limited exclusively to the Old Testament. Non-Conformist advocates of the Bible, and the Bible only, in England and elsewhere, should consider this important fact, that the children of Christians in many schools may never hear the words of Christ read aloud. From this source a more aggressive movement may be expected in the near future. According to information which has reached the editor of the *Ave Maria*:

The school question may still be far from settlement; but interest in it is evidently becoming more intense, since Jews now array themselves against Protestants, and a Jewish editor is found to advocate some constitutional amendment for the preservation of our educational system against its Catholic and Protestant opponents.

The non-orthodox Jews, who see no reason why moral instruction should be given in American schools, are, naturally enough, opposed to any change in the existing system. That Catholics, besides educating their own children, should be taxed for the education of others, does not strike them as being in the least unjust. Their own religion is not much to them, but this does not at all lessen their antagonism to other religions.

A writer in the Chicago *Israelite*, of recent date, thus declares himself:

The Roman Catholic Church is only fighting for the control of a portion of the money raised by taxation for school purposes; the Protestant bigots want the whole of it. The Catholic priests would be content to control the primary schools—or, rather, to give the children primary education in their own way; the Protestant pastors want to be in control of the whole educational system—primary, intermediate, and high schools, and the universities in addition. They will not accept defeat, and no sooner are Protestant religious exercises abolished in a school than they try to sneak them back under the guise of unsectarian hymns, prayers, etc. . . . It is the Protestant fanatics, with their sectarian hymns and prayers, which they insist upon children of other denominations listening to, who are a menace and a nuisance.

The editor of the *Israelite* writes very frankly in these words:

A considerable number of Protestant Christian representative bodies have apparently come to the conclusion that their Catholic brethren arrived at some time ago—*i. e.*, that, unless they can control the primary education of the children, they will not be able to keep up their Church membership; and are therefore seeking to reintroduce religious worship,

Bible reading, singing of sectarian songs, and repeating of sectarian prayers in the public schools. In this they are less honest than the Catholics, who admit that it would be wrong to force the children of adherents of one faith to receive instruction in another, and therefore boldly and openly ask for a division of the school fund among the various sects. These Protestant bodies, who are clamoring against the godless schools, are not half so decent. They are opposed to any division of the public school fund, but they want the whole of it used for their exclusive interest, for the ultimate increase of the membership of their Churches.

The *Educational Review* for February, 1905, edited by Nicholas Murray Butler, the President of Columbia University, contains a notable article by the Rev. James Conway, S.J., in which it is estimated that, out of the seventy-five or eighty millions who inhabit the United States, not more than twenty-three millions profess any definite form of Christianity; and of these a considerable number are unbaptized. If the number of Catholics be deducted from this total there will remain only about ten millions who have anything more than an external bond of union with the Christian Churches. These figures should convince Mr. Morley that he was far away from the facts when he stated that nowhere in the world is religious knowledge more general than here in the United States. Such a statement, like many others made recently by returning English visitors, is not founded on correct information.

Some good men among the non-Conformists* of England, who are known to have a sensitive conscience though variable in its dictates, could easily have been led astray by the rose-colored descriptions given to them of religious conditions here across the sea by those claiming to be specialists in education. In one of the most extensive of these accounts, by an English ex-

* Members of the Church of England had been for many years taxed for undenominational religious education, which was satisfactory, no doubt, to non-Conformists, but which failed to satisfy Churchmen. The cry of religious equality was a dishonest cry when they saw Churchmen, Romans, Jews, Agnostics, being called to pay for religious teaching to which they conscientiously objected; and when any of these called for his own teaching the non-Conformist became a Passive Resister. What non-Conformists claimed was really an endowment of Dissent. They made a great mistake if they thought Churchmen would submit to it.

• • —From Statement by Lord Halifax.

pert,* there was no adequate mention of the one million or more children educated in the Catholic Parish Schools, now officially recorded by the United States Commissioner of Education in his latest report. A manifest purpose seems to dominate much of the fulsome laudation of the "glorious system" of unsectarian schools, described a short time ago by a loyal American as a legalized form of "endowed agnosticism."

While there has been much alarmist writing, welcomed by certain editors for reasons best known to themselves, it still remains an invincible truth that no part of the American Constitution would be endangered by a just recognition of the Parish Schools in their valuable work for public education. General taxation to secure free schools would still remain in full operation as a necessary measure of safety for universal suffrage. The acceptance of examination and inspection under State control would amply safeguard the secular studies required for citizenship. Catholic citizens stand ready to give the largest scope to patriotism, while providing for children, at their own expense, a definite and dogmatic system of religious knowledge in accordance with the teaching of Christ.

Under the direction of the Right Reverend Joseph F. Mooney, V.G., Chairman of the New York Catholic School Board, a report has been prepared showing number of pupils and teachers, and an estimate of the annual cost of maintenance—about \$500,000 for 55,629 children—and close to the sum of \$10,000,000 invested for Parish School property and buildings. For the first time the official report just issued of the State Department of Education at Albany, contains a distinct mention of the attendance at Catholic Schools in New York State. This recognition had been long desired, though persistently refused. From the figures here given students of educational statistics may now more accurately observe the indications of American intellectual and moral progress, especially those coming from Europe who have formed erroneous conclusions from previous reports.

* Parliamentary Reports on Educational Subjects: *Moral Education in American Schools*. By Mr. H. Thiselton Mark, of Owens College, Manchester.

ARCHDIOCESE OF NEW YORK.

Report of the cost of maintenance, number of pupils, number of Teachers, and the valuation of Parish School Property in the Boroughs of Manhattan, Bronx, and Richmond, New York City, for the year ending December 31, 1904.

MANHATTAN BOROUGH.

<i>Location of School.</i>	<i>Pupils.</i>	<i>Name of Director.</i>	<i>Year 1904. Cost of Main- tenance.</i>	<i>Value of Lots and Build- ings.</i>
111-115 E. 50 St.,	1,530	Rt. Rev. M. J. Lavelle, V.G.,	\$19,000	\$200,000
152-156 E. 44 St.,	900	Rev. Henry A. Brann, D.D.,	6,392	154,000
Mad'sn Av., 130 St.,	515	Rev. James W. Power,	11,789	125,000
4-6 Thompson St.,				
326-328 W. B'way,	830	Rev. Peter Grien, C.S.S.R.,	7,786	195,000
113-117 E. 11 St.,	365	Rev. Thomas F. Myhan,	3,075	125,000
W. 131 St., Am- sterdam Ave.,	643	Rev. Wm. L. Penny,	1,700	32,000
60 Macdougal St.,	890	V. Rev. U. Pandolfi, O.F.M.,	816	35,000
424 W. 50 St.,	563	Rev. H. Nieuwenhuis,	1,061	50,000
B'way, 71 St.,	227	Rev. M. A. Taylor, LL.D	3,690	
312-314 E. 47 St.,	250	Rev. I. M. Delveaux,	179	60,000
302 E. 8 St.,	662	Rt. Rev. P. F. McSweeney,	7,459	119,000
218-224 E. 106 St.,	1,200	Rev. M. J. Phelan,	8,452	160,000
213-219 W. 141 St.,	285	Rev. H. J. Gordon,	2,518	50,000
434 W. 36 St.,	141	Rev. H. Maravalle, O.F.M.,	490	20,000
331 W. 25 St.,	710	Rev. Henry Prat,	2,513	48,000
234-238 E. 22 St.,	955	Rev. D. J. McMahon, D.D.,	9,000	105,000
137-141 W. 31 St.,	130	Rev. E. Schlingmann, O.F.M.	744	28,000
122-126 W. 17 St.,	1,166	Rev. D. W. Hearn, S.J.,	10,588	197,000
307-321 E. 36 St.,	1,683	Rev. Jas. Dougherty, D.D.,	13,662	150,000
332-336 W. 43 St.,	1,193	Rt. Rev. Chas. McCready, LL.D.,	11,584	160,000
130-2 W. 37 St.,	273	Rev. M. C. O'Farrell,	5,277	240,000
212 W. 83 St.,	362	Rev. M. J. Considine,	6,960	65,000
46 E. 84 St.,	630	Rev. Neil N. McKinnon, S.J.,	5,475	100,000
511-513 E. 14 St..		Rt. Rev. Mgr. Edwards,		
508-510 E. 15 St.,	1,686	V.G.,	16,290	195,000
27-31 James St.,				
33-35 New B'w'y,	1,083	Rev. James P. Curry,	8,291	75,000
187 E. 76 St.,	430	Rev. A. Letellier, S.S.S.,	2,872	28,000
206-208 W. 31 St.,	328	Rev. C. Claude, O.M.Cap.,	2,200	80,000
109-111 W'sh'n Pl.	1,463	V. Rev. D. P. O'Flynn,	17,036	310,000
420-422 E. 87 St.,	1,036	Rev. Anthony Lammel,	9,029	81,700
1348-54 Col. Ave.,	712	Rev. G. H. Huntman,	6,923	105,000
262-268 Mad. St.,	415	Rev. N. J. Hughes,	6,500	142,000
523 E. 17 St.,	200	Rev. F. Siegelack,	1,000	30,000
406 W. 32 St., 377-				
381 Ninth Ave.,	1,579	Rev. John A. Gleeson,	14,000	400,000

<i>Location of School.</i>	<i>Pupils.</i>	<i>Name of Director.</i>	<i>Year 1904. Cost of Main- tenance</i>	<i>Value of Lots and Build- ings.</i>
406-416 E. 80 St., 222-224 E. Fourth, 206 E. Fourth St., 121-123 Sec'd St., 135-137 Sec'd St., 251 W. 14 St., 299-301 Elizabeth, 543 W. 142 St., 443-445 E. 115 St., 321 E. 61 St., 229-231 E. 112 St., Pitt & Stanton Sts., 30, 32 & 38 Prince, 272-274 Mulberry, 120-122 E. 118 St., 124-130 W. 60 St., 98-102 Trinity Pl., 446-456 W. 52 St., 450-456 W. 51 St., 107-109 Sev. St., 141-147 E. 28 St., 10 Rutgers St., 29 Mott St., 116-118 Leroy St., 65 St., Lex. Ave., 116 W. 24 St., 69 S. Washington Sq.,	830 785 394 32 666 352 870 314 539 420 2,513 550 1,245 844 2,521 330 1,135 389 400 850 1,120 587	Rev. James D. Lennon, Rev. F. Speidel, C.S.S.R., Rev. J. B. Mayer, Rev. Thos. Daibois, Rev. Wm. H. Walsh, S.J., Rev. J. H. McMahon, Ph.D., Rev. J. Dolan, P.S.M., Rev. J. G. Kissner, C.S.S.R., Rev. A. Adams, O.M.Cap., Rev. T. Grossman, O.M.C., Rt. Rev. J. F. Kearney, Rev. J. McQuirk, D.D., Rev. Thos. McMillan, C.S.P., Rt. Rev. Jas. H. McGean, Rt. Rev. J. F. Mooney, V.G., Rev. J. H. Strzelecki, Rt. Rev. T. F. Cusack, D.D., Rev. Jas. T. McIntyre, Rev. E. Coppo, C.S.F.S., Rev. Jos. F. Flannelly, V. Rev. C. Thuente, O.P., V. Rev. T. Wucher, S.P.M.,	7,840 4,660 4,416 60,000 60,000 2,476 3,819 5,342 2,059 2,969 16,000 2,818 12,006 13,975 23,819 215 10,362 3,168 218 4,552 8,084 6,000	185,000 150,000 60,000 65,000 37,000 60,000 40,600 83,000 150,000 75,000 130,000 150,000 150,000 12,500 185,000 70,000 20,000 60,000 140,000 150,000

BOROUGH OF BRONX.

674 E. 156 St., 626 E. 151 St., 636 E. 151 St., 138 St., Alex. Ave., 447 E. 150 St., Seventh St., Fourth Av.,	59 1,017 812 524 120	Rev. H. Otterbein, C.S.S.R., Rev. G. T. Donlin, Rev. Charles Ferina, D.D., Rev. Anthony Jakuboski,	\$200 4,866 7,164 2,971	\$15,000 63,000 80,000 20,000
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BOROUGH OF RICHMOND (STATEN ISLAND).

Stapleton, S. I., New York Ave., Rosebank, S. I., Carroll Place, New Brighton, S. I., West New Brighton, Tottenville, S. I.,	112 300 360 305 43	Rev. J. P. Neumann, Rev. James F. Mee, Rev. Charles A. Cassidy, Rev. William C. Poole, Rev. James M. Byrnes,	\$189 1,699 2,315 1,304 215	\$5,500 20,000 51,000 20,000 10,000
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PARISH SCHOOLS OUTSIDE NEW YORK CITY.

<i>Location of School.</i>	<i>Pupils.</i>	<i>Name of Director.</i>	<i>Year 1904. Cost of Main- tenance.</i>	<i>Value of Lots and Build- ings.</i>
Pleasantville, Westchester Co.,	55	Rev. Alexis Castérot, O.P.,	710	2,500
Port Chester, Westchester Co.,	275	Rev. J. A. Waters,	2,500	10,000
Pearl & William, Poughkeepsie, 97 Mill St.,	379	V. Rev. W. Livingston,		
269 Church St.,	75	Rev. P. Daly,	664	
166 Union St.,	195	Rev. G. Bruder,	1,750	10,000
Rondout, Kings- ton, 157 B'dway,	374	Rt. Rev. R.L. Burtsell, D.D.,	2,300	45,000
Pierpont & Adams,	212	Rev. M. Kuhnen,	2,000	16,000
Rosendale, Ulster Co.,	159	Rev. F. C. Lenes, LL.D.,	1,269	15,000
Saugerties, Ulster Co.,	182	Rev. M. J. Murray,	1,145	15,000
Tarrytown, Westchester Co.,	304	Rt. Rev. E. McKenna,		
Beekman Ave.,	47	Rev. J. H. Dooley,	600	3,100
Tivoli, Dutchess Co.,	73	Rev. Wm. A. Jackson,	900	6,900
Tomkins Cove, Rockland Co.,	176	Rev. D. O'Donovan,	1,400	6,000
Verplanck, Westchester Co.,	277	Rev. Chas. F. Reid,	1,200	2,000
Wappingers Falls, Dutchess Co.,	280	Rev. R. J. Keeffe,	2,500	.50,000
White Plains, Westchester Co.,	1,274	Rev. C. R. Corley,	8,650	77,000
Yonkers, Westchester Co.,	1,222	V. Rev. A. A. Lings, V.F.,	6,000	41,000
St. Mary's St.,	285	Rev. B. Frey, O.M. Cap.,	1,200	3,000
St. Joseph's Av.,	58	Rev. A. Molloy,	2,000	28,000
Convent Ave.,	62	Rev. P. N. Breslin,		
91 Ludlow St.,	50	Rev. H. Bifarini,		
Livingston Manor, Sullivan Co.,				
Mt. Vernon, 10 S. Tenth Ave.,				

NEW SCHOOLS NOT YET COMPLETED.

Amsterdam Ave., 97 St., 323-9 E. 91 St.,	Rev. John J. Kean, LL.D., Rev. J. N. Connolly,	\$93.899
E. 166 St., Union & Prospect Aves., 167 St., Franklin & Fulton Aves.,	Rev. O. F. Strack, Rev. T. F. Gregg,	

The value of school buildings, as stated, is probably well below the actual value to-day, representing as it does in practically all cases merely original cost. As regards maintenance, it will be noticed that the average cost per pupil is moderate. The reason for this is, of course, mainly in the fact that a very large proportion of the teachers in the Catholic Parish Schools are religious, who receive little pay for their work. Another reason for the low maintenance cost is, no doubt, the fact that in many cases expenses of lighting and heating the schools, interest on mortgage for school building, etc., are charged directly to church account of each parish.

The figures here given indicate only the attendance at Parish Schools, excluding colleges, academies, and institutions containing children not living at home with their parents. It is important to make the distinction that the Parish School is in direct communication with the home influences, and is to be differentiated from institutions for destitute and homeless children. In the whole Archdiocese of New York, which extends far up the Hudson River there is a total of 55,629 pupils, with 1,128 teachers, in the Parish Schools. This number, taken in conjunction with the reports from asylums and institutions, shows about 82,750 under Catholic care and instruction.

Owing largely to the untiring efforts of Archbishop Farley, the expenditure for maintenance of the Parish Schools has considerably increased within the past year, showing a total of almost half a million of dollars, while the estimated value of property and buildings may be computed at ten millions, making allowance for the lack of complete figures in some of the reports.

Honorable mention is due to the large number of volunteer workers for the uplifting of the masses in the various parishes. Among these workers are to be found many representatives of prominent families enrolled in philanthropic and religious associations, as well as the members of various organizations, notably the Ancient Order of Hibernians, the Knights of Columbus, and the American Federation of Catholic Societies, whose recent declarations and resolutions give evidence of renewed

vitality for the cause of Catholic education. It is to the glory of the Empire State that so many of its citizens do not need any compulsory law to enforce attendance at school. They take the initiative in promoting the standard of intelligent citizenship. All the counties of New York State are represented in the following summary, from each diocese, together with an estimate of Catholic population.

FROM CATHOLIC DIRECTORY OF 1905:

	<i>Parish School Pupils.</i>	<i>Students of Colleges and Academies.</i>	<i>Catholic Population.</i>
New York,	55,629	6,094	1,200,000
Brooklyn,	35,652	1,334	500,000
Buffalo,	25,112	2,015	195,000
Rochester,	17,231	323	115,000
Albany,	15,370	376	172,755
Syracuse,	5,100	688	117,500
Ogdensburg,	3,958	—	83,500
	<hr/> 158,052	<hr/> 10,830	<hr/> 2,383,755

PARISH SCHOOLS.

DIOCESE OF BROOKLYN, N. Y.

<i>Location of School.</i>	<i>Pupils.</i>	<i>Name of Director.</i>
Jay St.,	1,163	Rev. P. Donohoe.
Hoyt & Sackett Sts.,	1,401	Rt. Rev. Mgr. Jas. S. Duffy.
23 Thornton St.,	862	Rev. Geo. Kaupert.
Stanhope St.,	709	Rev. John W. Hauptmann.
174 Java St.,	160	Rev. Wendelin Guhl.
251 Front St.,	773	Rev. Thos. F. McGronen.
64 Havermeyer St.,	403	Rev. Francis X. Pauletigi.
Leonard St., Greenpoint Ave.,	1,368	Rt. Rev. Mgr. P. F. O'Hare.
104 York St.,	539	Rev. Wm. J. Donaldson, S.T.D.
Sterling Place,	225	V. Rev. Edw. W. McCarty.
Bleecker St.,	224	Rev. Michael N. Wagner, S.T.L.
1918 Fulton St.,	282	Rev. John M. Hanselman.
203 Rapelyea St.,	161	Rev. Jos. Traenkle.
Willoughby St.,	59	Rev. Martin Lang.
21 Sydney Place,	561	Rev. Jas. E. Bobier.
Covert St & Central Ave.,	106	Rev. Bern. F. Kurz.
Church Ave.,	489	Rev. John T. Woods.
22 13 St.,	136	Rev. Jas. J. Hanselman.
245 Prospect Park West,	493	Rev. Thos. S. O'Reilly.

<i>Location of School.</i>	<i>Pupils.</i>	<i>Name of Director.</i>
138 Montrose Ave., 72 Maujer St., 250 21 St., 75 Lewis Ave., Pacific St. & Vanderbilt Ave,	1,445 288 1,203 357 914	Rt. Rev. Mgr. Dauffenbach. Rev. Jas. F. Crowley. Rev. Thos. S. Duhigg. V. Rev. Patrick S. McHale, C.M. Rt. Rev. Mgr. P. J. McNamara, S.T.L.V.G.
274 Melrose St., 36 Ellery St., 90 Van Sicklen Ave., 467 Court St., 250 Utica Ave., 352 42 St., 231 Jerome St., 47 Front St., 495 Classon Ave., 287 Powers St., 179 25 St., Ralph & Patchen Aves., Broadway & De Sales Place, Debevoise Pl., DeKalb Ave., Fifth Ave. & 59 St., 83 Morgan Ave., Kent & Willoughby Aves., Fourth Ave. & 95 St., Court & Congress Sts., Hicks & Warren Sts., Wythe Ave. 69 S. 3 St., Lawrence Ave. First St., Clermont Ave., Park Ave., President & Van Brunt Sts., Driggs Ave. & Humboldt St., Summit & Hicks Sts., Classon Ave. & Sterling Pl., N. 6 St., Bedford & Driggs Aves., Richards & Verona Sts., College Point, Queens Co., Elmhurst, Queens Co., Far Rockaway, Queens Co., Flushing, Queens Co., Jamaica, Queens Co., Long Island City, Hunters Point, Astoria, 31 Newton Ave., Astoria, Schutzen Park, Winfield Junction, Queens Co., Middle Village, Queens Co., Woodhaven, Queens Co.,	1,444 36 380 1,311 359 483 333 137 563 642 221 670 327 595 425 335 1,775 154 631 1,062 603 209 724 400 429 482 921 1,630 647 206 144 92 320 196 444 593 77 154 108 242	Rev. Geo. D. Sander. Rev. Jules Jollon. Rev. Hugh B. Ward. Rt. Rev. Mgr. Jos. O'Connell, D.D. Rev. J. F. O'Hara. Rev. W. T. McGuirl. Rev. Casimir Lutfring, O.M.Cap. Rev. J. Garofalo. Rev. Michael J. Moran. Rev. John P. Hoffmann. Rev. Boleslaus Puchalski. Rev. James J. Durick. V. Rev. H. Porcile, S.P.M. Rev. Richard S. Foley. Rev. J. J. Frawley, C.S.S.R. Rev. Jno. B. Zentgraf. V. Rev. Mgr. Thos. Taaffe. Rev. J. P. McGinley. Rev. M. G. Flannery. Rev. Michael A. Fitzgerald. Rev. John L. Belford. Rev. Jas. McAleese. Rev. John F. Nash. V. Rev. John Vogel, P.S.M. Rev. Leo Wysiecki. Rev. J. G. FitzGerald. Rt. Rev. Mgr. McNamee. Rev. Thos. E. Carroll. Rev. W. J. White. Rev. Ambrose Schumack. Rev. Felix Baran, O.M.C. Rev. H. F. Farrell. V. Rev. Eugene J. Donnelly, V.F. Rev. Maurice P. Fitzgerald. Rev. John McGuire. V. Rev. P. A. Walsh, V.F. Rev. C. Eisele. Rev. Fred M. Schneider. Rev. Francis O. Siegelack. Rev. Andrew F. Klarmann.

<i>Location of School.</i>	<i>Pupils.</i>	<i>Name of Director.</i>
Babylon, Suffolk Co.,	26	Rev. Matthew J. Tierney.
Fosters Meadow, Nassau Co.,	156	Rev. Jos. Hauber.
New Hyde Park, Nassau Co.,	110	Rev. Francis Videnz.
Sag Harbor, Suffolk Co.,	92	Rev. W. L. Long.
Jamaica, Queens Co.,	146	Rev. T. M. Hanselman.
" " "		Rev. E. F. Strenski.

DIOCESE OF BUFFALO, N. Y.

Swan & Franklin Sts.,	564	Rev. Jno. D. Biden.
Branch School on the Island,	101	" " "
Stanislaus St. & Rother Ave., E.,	771	Rev. Thos. Flaczek.
Benziger St., East Buffalo,	466	Rev. Jos. Fischer.
Broadway & Emslie St.,	2,140	Rev. V. Sheppach, S.J.
Lafayette Ave. & Grant St.	130	Rev. J. McGrath.
Court & Morgan Sts.,	320	Rev. Bernard Casassa.
North Buffalo,	229	Rev. L. Chodacki.
Mulberry St.,	492	Rev. Ferd. Kolb.
Louisiana & Fulton Sts.,	1,126	Rev. Jas. A. Lanigan.
E. Buffalo, Cable & Beer Sts.,	93	Rev. Francis Kasprzak.
Division St.,	450	V. Rev. M. P. Connery.
Clark & Kent Sts.,	803	V. Rev. H. Fudzinski, O.M.C.
North Buffalo,	441	Rev. Chas. Schaus.
Bailey Avenue,	170	Rev. Wm. Schreck,
Porter Ave.,	600	Rev. M. F. Fallon, D.D., O.M.I.
1947 Bailey Ave., E. Buffalo,	210	Rev. D. M. Reilly.
Edward St.,	325	Rev. Thos. A. Donohue, D.D.
North Buffalo,	124	Rev. Michael J. Noonan.
Main St.,	69	Rev. M. Phillips.
Broadway & Swinburne,	471	Rev. T. Semelka.
Main & Edward Sts.,	333	Rev. P. Hoelscher, D.D.
Broadway & Pine Sts.,	800	Rev. F. T. Parr, C.S.S.R.
Fillmore Ave. & Landon St.,	436	Rev. Jas. C. Bubenheim.
Washington St.,	372	Rev. Jos. Faber, S.J.
Herkimer & Albany Sts.,	153	Rev. Daniel Walsh.
Welker St.,	286	Rev. Christopher O'Byrne.
Seymour & Emslie Sts.,	466	Rev. Anselm Kennedy, O.F.M.
Cor. Main & Best Sts.,	91	Rev. Jos. Fenger.
Genesee St.,	1,516	Rev. A. Heiter, D.D.
Townsend & Peckham Sts.,	2,157	Rev. John Pitass.
Elk St.,	1,110	Rev. H. M. Leddy.
Mills St.,	675	Rev. James Wojcik.
Lovejoy & Green Sts.,	167	Rev. Daniel O'Brien.
Main St.,	150	Rev. W. Grill.
Albion Orleans Co.,	110	Rev. Francis Sullivan.
" " "	160	Rev. A. Marcinkiewicz.

<i>Location of School.</i>	<i>Pupils.</i>	<i>Name of Director.</i>
Alden, Erie Co.,	106	Rev. Anthony Bornefeld.
Allegany, Cattaraugus Co.,	95	V. Rev. P. Josephus Butler, O.F.M.
Batavia, Genesee Co.,	350	V. Rev. W. T. Wilber, V.F.
Belfast, Alleghany Co.,	62	Rev. John J. Dealy.
Boston, Erie Co.,	56	Rev. George Sellinger,
Cheektowaga, Erie Co.,	120	Rev. F. X. Scherer.
Dunkirk, Chautauqua Co.,	360	V. Rev. Mark Moeslein, C.P.
" " "	212	Rev. Joseph M. Theis.
" " "	521	Rev. B. Swinko.
East Eden, Erie Co.,	70	Rev. Conrad Kaelin.
Gardenville, Erie Co.,	110	Rev. Joseph Hummel.
Hamburg, Erie Co.,	94	Rev. V. Scheffels.
Jamestown, Chautauqua Co.,	240	Rev. Richard Coyle.
Java Center, Wyoming Co.,	60	Rev. John T. Colgan.
Kenmore, Erie Co.,	42	Rev. J. Faber, S.J.
Lancaster, Erie Co.,	360	Rev. John V. Schaus.
Langford, Erie Co.,	50	Rev. Francis Schlee.
" " "	65	" " "
Leroy, Genesee Co.,	290	Rev. L. A. Vandepool.
Limestone Hill, Erie Co.,	296	V. Rev. Nelson H. Baker, V.G.
Lockport, Niagara Co.,	140	Rev. James J. Leddy.
" " "	268	Right Rev. P. J. Cannon.
" " "	118	Rev. Henry Fuchs.
Medina, Orleans Co.,	200	Rev. Peter Berkery.
Niagara Falls, Niagara Co.,	245	Rev. William J. McNab.
" " "	325	Rev. James J. Rocche.
North Java, Wyoming Co.,	154	Rev. Henry J. Laudenbach.
North Tonawanda, Niagara Co.,	43	Rev. P. Letocha.
Olean, Cattaraugus Co.,	370	V. Rev. J. J. Hammel, V.F.
Pendleton, Niagara Co.,	56	Rev. August Wiese.
Salamanca, Cattaraugus Co.,	200	Rev. Thomas H. Barrett.
Sheldon, Wyoming Co.,	102	Rev. John F. Pfluger.
Springville, Erie Co.,	130	Rev. Joseph Schemel.
Swormville, Erie Co.,	120	Rev. P. Gemungt.
Tonawanda, Erie Co.,	185	Rev. Aloysius A. Bachmann.
Wellsville, Allegany Co.,	190	Rev. Richard O'Brien.
Williamsville, Erie Co.,	124	Right Rev. A. Adolph.
Delaware Ave., Buffalo,	115	Rev. J. F. McGloin.
Swan St., Buffalo,	375	Rev. G. Weber.
Batavia, Genesee Co.,	50	Rev. P. Pitass.
East Aurora, Erie Co.,	60	Rev. J. H. Quested.
Salamanca, Cattaraugus Co.,	98	Rev. E. Bartkowski.

DIOCESE OF ROCHESTER, N. Y.

Platt & Frank Sts., Branch School,	1,244	V. Rev. Thos. F. Hickey, V.G.
	145	" " " " "

<i>Location of School.</i>	<i>Pupils.</i>	<i>Name of Director.</i>
Monroe Ave. & Rutger St.,	286	Rev. Thos. F. Connors.
Gregory St.,	375	Rev. F. Rauber
Gorham St., N. Clinton,	419	Rev. Daniel W. Kavanaugh.
E. Main St.,	559	Rev. Denis Curran.
Bay St., Third Ave.,	544	Rev. Jos. Netxel.
Lyell Ave., cor. Austin St.,	400	Rev. Jas. A. Hickey.
Jay & Ames Sts.,	1,081	Rev. D. Laurenzis.
Lexington Ave.,	249	Rev. John Van Ness.
Plymouth Ave.,	1,035	Rev. A. M. O'Neill.
Franklin St., N. Clinton,	387	Rev. Wm. Kessel, C.S.S.R.
South St., Court.,	557	Rev. Wm. Gleeson.
Clinton Ave.,	1,073	Rev. Mathias J. Hargather.
Genesee, cor. St. Monica St.,	224	Rev. J. P. Brophy.
Hudson St., cor. Clifford,	706	Rev. J. Staub.
Pleasant Ave.,	160	Rev. A. Notebaert.
Maple St.,	565	Rev. F. H. Sinclair.
St. Stanislaus Ave.,	361	Rev. Theophile Szadinski.
Auburn, Cayuga Co.,	392	Rev. J. J. Hickey.
" " "	400	Rev. Wm. Mulheron,
" " "	207	Rev. Herbert Regenbogen.
" " "	440	Rev. John McGrath.
Avon, Livingston Co.,	132	Rev. Owen Farron.
Brockport, Monroe Co.,	107	Rev. Richard J. Story.
Canandaigua, Ontario Co.,	342	Rev. James Dougherty.
Corning, Steuben Co.,	540	Rev. J. M. Bustin, M.R.
" " "	202	Rev. Walter Lee.
Dansville, Livingston Co.,	95	Rev. Wm. Dunn.
" " "	122	Rev. M. Krischel.
Elmira, Chemung Co.,	220	Rev. Jno. C. Long.
" " "	451	Rev. J. J. Bloomer.
" " "	404	Rev. Michael O'Dwyer.
" " "	116	Rev. Ignatius Klejna.
Geneva, Ontario Co.,	532	V. Rev. W. A. McDonald, R.D.
Greece, Monroe Co.,	62	Rev. John Boppel.
Cold Water, Monroe Co.,	53	" " "
Hornellsville, Steuben Co.,	581	Rev. F. J. Naughton, M.R.
Ithaca, Tompkins Co.,	380	Rev. Alfred J. Evans, M.R.
Lima, Livingston Co.,	83	Rev. S. Fitzsimons, M.R.
Owego, Tioga Co.,	78	Rev. Martin Ryan.
Pen Yan, Yates Co.,	134	Rev. Martin Hendrick.
Perkinsville, Steuben Co.,	91	Rev. A. L. Huber.
Seneca Falls, Seneca Co.,	330	Rev. Jas. O'Connor.
Wayland, Steubenville Co.,	101	Rev. Fr. Trautlein.
Webster, Monroe Co.,	117	Rev. Jos. A. Miller.
Geneva, Ontario Co.,	166	Rev. S. McPadden.
Waterloo, Seneca Co.,	196	Rev. W. H. Harrington.

DIOCESE OF ALBANY, N. Y.

<i>Location of School.</i>	<i>Pupils.</i>	<i>Name of Director.</i>
Madison Ave.,	431	Rev. J. P. O'Connor.
Kenwood,	160	Rev. John F. Donahoe.
Hamilton St.,	61	Rev. Peter Robillard.
Sheridan Ave.,	92	Rev. Barth. Molejkajtys.
152 Hamilton St.,	271	Rev. Joseph Ottenhues, M.R.
• • • •	462	Rev. James M. Ludden, M.R.
43 Lodge St.,	520	Rev. Joseph H. Mangan.
Chapel St.,	240	Rev. John J. Dillon.
Central Ave.,	280	V. Rev. Al. Lehrscholl, O.M.C.
63 Second Ave.,	265	Rev. Herman J. Offergeld.
Amsterdam, Montgomery Co.,	672	Rev. William A. Browne, S.T.B.
"	125	Rev. Francis M. G. Graf.
"	302	Rev. Antonius Gorski.
"	40	Rev. Michael J. Looney.
Castleton, Rensselaer Co.,	244	Rev. William P. Fitzgerald.
Catskill, Greene Co.,	714	Rev. Thomas S. Keveny.
Cohoes, Albany Co.,	328	Rt. Rev. Mgr. L. M. Dugas, Pro. Apost.,
"	306	Rev. Patrick J. Brady.
"	227	Rev. Louis Lavigne.
"	145	Rev. G. Lizé.
Glens Falls, Warren Co.,	1,041	Rev. Daniel A. Curtin, M.R.
Gloversville, Fulton Co.,	125	Rev. Emmeran D. Wendi.
Hoosick Falls, Rensselaer Co.,	446	Rev. Francis McCrainor, O.S.A.
Hudson, Columbia Co.,	355	Rev. Joseph H. Fitzgerald.
Little Falls, Herkimer Co.,	530	V. Rev. Anthony P. Ludden, V.F.
Rensselaer, Rensselaer Co.,	561	V. Rev. James E. Duffy, V.F.
Sandy Hill, Washington Co.,	205	Rev. Eugene Rey.
Saratoga, Saratoga Co.,	198	Rev. James Flood.
Schenectady, Schenectady Co.,	634	Rev. John L. Reilly, M.R.
"	329	Rev. Bernard Schoppe.
"	298	Rev. Jos. Dereszewski.
"	254	Rev. Joseph Gogolewski.
Troy, Rensselaer Co.,	493	Rev. John T. Emmett, O.S.A.
"	168	Rev. Francis X. Lizé.
"	1,215	Rev. James A. Curtin.
"	245	Rev. Andrew Duplang, D.D.
"	280	Rev. John F. Lowery, LL.D.
"	347	Rev. P. Dempsey.
"	635	V. Rev. John J. Swift, V.G., M.R.
"	602	Rev. John Walsh.
Watervliet, Albany Co.,	420	Rev. William F. Sheehan, M.R.
"	159	Rev. Julius J. Burrick.
"	625	Rev. P. H. McDermott, P.F.

DIOCESE OF SYRACUSE, N. Y.

<i>Location of School.</i>	<i>Pupils.</i>	<i>Name of Director.</i>
Syracuse,	1,100	Rev. Berard Schweitzer, O.M.C.
"	204	Rev. J. Reuland,
N. Salina St.,	244	Rev. J. F. Mullany, LL.D., M.R.
209 State St.,	450	Rev. Michael Clune.
Seymour St.,	165	Rev. S. A. Preisser.
Gifford St.,	450	Rt. Rev. Mgr. J. J. Kennedy, V.G.
Binghamton, Broome Co.,	244	Rev. Francis Rusin.
Oneida, Madison Co.,	300	Rev. John J. McDonald.
Oswego, Oswego Co.,	518	Rev. B. W. Goossens.
" " "	735	Rev. Joseph A. Hopkins.
Rome, Oneida Co.,	427	V. Rev. M. Barry, M.R., V.F.
" " "	196	Rev. Aloysius Murphy, M.R.
Utica, Oneida Co.,	675	Rev. Michael Rieger.
" " "	458	Rt. Rev. Mgr. J. S. M. Lynch, LL.D.
" " "	200	Rev. Peter Scharoun, O M.C.
" " "	250	Rev. Joseph Lechner.
		Rev. Joseph Formia.

DIOCESE OF OGDENSBURG, N. Y.

City of Ogdensburg,	473	V. Rev. Jos. H. Conroy, V.G.
" " "	427	V. Rev. Peter O. Larose, V.G.
Brasher Falls, St. Lawrence Co.,	170	Rev. Wm. P. Nyhan.
Brushton, Franklin Co.,	80	Rev. Edward G. Brice.
Carthage, Jefferson Co.,	155	Rev. Henry T. Regan, O.S.A.
Champlain, Clinton Co.,	93	Rev. Francis X. Chagnon.
Croghan, Lewis Co.,	111	Rev. A. Berghoff.
Hogansburgh, Franklin Co.,	125	Rev. Michael J. Brown.
Malone, Franklin Co.,	250	Rev. Edward Blanchard.
Mohawk Hill, Lewis Co.,	48	Rev. Jos. Weiand.
Keeseeville, Essex Co.,	260	Rev. M. Charbonneau.
Plattsburgh, Clinton Co.,	458	Rev. N. J. Pelletier, O.M.I.
Port Henry, Essex Co.,	171	V. Rev. M. W. Holland, V.F.
Redford, Clinton Co.,	113	Rev. Edw. C. Laramee.
Rouse Point, Clinton Co.,	211	Rev. J. H. Driscoll, D.D., D.C.L.
Tupper Lake, Franklin Co.,	353	Rev. F. X. Charbonneau.
Watertown, Jefferson Co.,	39	Rev. C. O'Mahony, M.S.C.

CHRISTIAN PUBLIC SCHOOLS.

BY THE RIGHT REVEREND MGR. P. F. McSWEENEY, D.D.

(Reprinted, by request, from *The Catholic World*, March, 1887.)

The *New Princeton Review* of January last has an article by Dr. A. A. Hodge, of Princeton College, lately deceased, which is remarkable as perhaps the nearest approach that has yet been made by a non-Catholic to the Catholic position on the school question.

He advocates the immense importance of religion in the education of the young, on the ground, so often held by us, that (in the words of Dr. Hodge) "education involves the training

of the whole man and of all his faculties, of the conscience and of the affections as well as of the intellect," and "that it is absolutely impossible to separate religious ideas from the great mass of human knowledge"; the doctor holds that "every school must of necessity be either Christian or un-Christian, and that there is no such thing as a neutral education: to be neutral in religion it must be imperfect and faulty—indeed, no education at all." And hence he further insists that

The infinite evils resulting from the exclusion of religion from the schools cannot be corrected by the supplementary agencies of the Christian home, the Sabbath school, and the Church. This follows not only because the activities of the public school are universal, and that of all the other agencies partial, but chiefly because the Sabbath school and Church cannot teach history and science, and therefore cannot rectify the anti-Christian history and science taught by the public schools. And, if they could, a Christian history and science on the one hand cannot coalesce with and counteract an atheistic history and science on the other. Poison and its antidote together never constitute nutritious food. And it is simply madness to attempt the universal distribution of poison on the ground that other parties are endeavoring to furnish a partial distribution of an imperfect antidote.

Catholics will scarcely believe their ears when they find him saying further on :

In view of the entire situation (what he considers the dangerous and mad system of public school education in the United States) shall we not all of us who really believe in God give thanks to him that he has preserved the Roman Catholic Church in America to-day true to that theory of education upon which our fathers founded the public schools of the nation, and which have been so madly perverted?

He goes on to show that the plan of excluding all positive religion from instruction is absolutely unprecedented, no nation or race having ever before attempted it; the experience of all mankind and their conviction having been that reverence for God and knowledge of the future rewards or punishments are absolutely essential to the sustaining of parental and governmental authority, unless, indeed, it be an obedience of mere fear and terror of physical force, which, even if a government could be sustained by it, would make it the worst kind of despotism and its subjects the most abject and brutalized of slaves. The corner-stone of this glorious republic was the Christian religion, as Dr. Hodge proves by pages of quotation from the history of its general government and of each State in particular, as well as by many extracts from speeches and writings of its great men, none of whom ever dreamt of building on an infidel or agnostic foundation. Even Franklin and Jefferson, who might be thought of as exceptions, never excluded God from their thoughts—the former advocating the opening of the sessions of the Federal Convention with prayer, "since God governs the affairs of men"; and the latter declaring "that the liberties of a nation cannot be thought secure when we have removed their only firm basis—a conviction in the minds of the people that these liberties are the gift of God." Dr. Hodge therefore calls upon "Catholics and Protestants—disciples of a common Master—to come to an understanding" and save the liberties and civilization of the United States, and not permit them to be destroyed by the infidels who are, at least as yet, in a small minority.

THE CHURCH'S ATTITUDE TOWARD PUBLIC SCHOOLS.

The letter of Father Thornton, the Superintendent of Catholic Schools in the Archdiocese of New York, which appeared recently in the *New York Sun*, has drawn forth a certain amount of criticism from some of the readers of that journal. While the service rendered by the Parish Schools in the way of supplying an education to thousands of children for whom there is no room in the public schools cannot be denied, it is maintained that this service should not be fittingly recognized because, as one of the readers of the *New York Sun* asserts, the public school system would be jeopardized if the Catholic schools should receive adequate compensation for what they accomplish in the cause of education.

Underlying this argument is the belief that the Catholic Church is inflexibly opposed to public schools. That this is not the case is amply demonstrated by the fact that the Church summoned such schools into existence hundreds of years ago. She is not opposed to the public school system in itself. So far from desiring to destroy it she would perfect it by making it the means of imparting a full and rounded education to all children trained by it. Such an education is not obtainable in schools in which only the three Rs and a smattering in other educational branches are taught. Education divorced from moral training is necessarily defective, as all thinking men, whether Catholics or non-Catholics, freely acknowledge.

It is for this reason that the Catholic Church is unwilling to approve of a system which, in only partially developing the character of the child by exclusive attention to the training of the intellect, neglects to impart a moral education, which, especially in a republic in which universal suffrage prevails, is of a vital importance. The argument based on the objection that the Catholic Church is opposed to the public school system falls to the ground.

As we have already said, the Church would perfect the present system by adding to it what it lacks. That a practicable arrangement could be arrived at by which this could be done is shown by the way in which the school question has been settled in England. In that country Parish Schools which are under the control of a public Board of Education receive from the funds set aside for educational purposes an appropriation defraying the cost of educating the children attending these schools. The English public school system is not thereby injuriously affected. If a similar plan were adopted in this country the American public school system would suffer just as little as does the English public school system.

In the meantime justice demands that some recognition should be made of the valuable services the Parish Schools of Greater New York are rendering by affording educational facilities to a great army of children for whom there is no room in the overcrowded public schools.—*New York Freeman's Journal, September, 1904.*

CATHOLICS FAVOR FREE SCHOOLS.

We wish to save the (public school) system by simply removing what it contains repugnant to the Catholic conscience—not to destroy it or lessen its influence. We are decidedly in favor of free public schools for all the children of the land, and we hold that the property of the State should bear the burden of educating the children of the State—the two great and essential principles of the system which endear it to the hearts of the American people. Universal suffrage is a mischievous absurdity without universal education; and universal education is not practicable unless provided for at the public expense. While, then, we insist that the action of the State shall be subordinated to the law of conscience, we yet hold that it has an important part to perform, and that it is its duty, in view of the common weal, and of its own security as well as that of its citizens, to provide the means of a good common school education for all its children. . . .

The State has no right to make itself a proselyting institution for or against Protestantism, for or against Catholicity. It is its business to protect us in the full and free enjoyment of our religion. . . . The case is one of conscience, and conscience is accountable to no civil tribunal. All secular authority and all secular considerations whatever must yield to conscience. In questions of conscience the law of God governs, not a plurality of voters. The State abuses its authority if it sustains the common schools as they are with a view of detaching our children from their Catholic faith and love. If Catholics cannot retain their Catholic faith and practice, and still be true, loyal, and exemplary American citizens, it must be only because Americanism is incompatible with the rights of conscience, and that would be its condemnation.—*Dr. Orestes A. Brownson in the Catholic World, April, 1870.*

WHY DO CATHOLICS HAVE PARISH SCHOOLS?

The reasons can all be reduced to this one. The Catholic child has a right to a Catholic education and has need of it: therefore there must be schools in which they can receive such an education. If the State will not adopt a system broad enough and fair and generous enough to admit within its folds the religious schools which combine secular with religious instruction, then we Catholics must establish and support, without State aid, our own Catholic Schools.

This is the way Catholics feel and reason, and we are glad to see increasing evidence every year that many non-Catholics agree with us. The education of a Christian child must, of course, be a Christian education. Religion must be an essential and vital element in the Christian child's school life. If unbelievers, secularists, and atheists, object to paying taxes for the support of schools in which religion is taught, they should remember that where the State supports such schools, it pays not for the religious education, but solely for the secular instruction, which is precisely the same as in the State schools or even better. And with how more reason might not Christian parents refuse to pay taxes for the support of schools which breed irreligion and destroy the foundation of all morality? What then? Is there no means of satisfying the claims and wishes of both sides? Of course there is. Let the State pay with equal and impartial hand all the schools that do the work of education required by

the State. If the religious schools do more they will not ask the State one cent for the religious instruction they give. The only obstacle in the way is the bigotry, the blindness, and the obstinacy of the secularists who hate religion. In the meantime, the

POSITION OF CATHOLICS

is perfectly plain, logical, and fair to all parties. They have no desire to interfere with the education of non-Catholic children; they have no ambition to control the public schools; they are concerned solely with the education of their own children; they want to give them a Catholic education. In her legislation to safeguard the faith of Catholic children the Church declares that Catholic parents are bound in conscience to give their children a Catholic education. She also declares that secularist schools, which exclude God and religion, are dangerous to faith and morals; that they naturally beget religious indifference, skepticism, and atheism. The loss of faith is followed or accompanied by the loss of morals, and both lead to the eternal loss of the soul. Catholics take all this very seriously, as they have a right to do. Shall unbelievers prescribe to us what our faith and our conduct shall be? Rather than expose our children to the risk of losing their faith, which is the first of all divine gifts and the root of all spiritual blessings, we have been forced by the bigoted unfairness of secularists, to establish our own religious schools.

Catholics have deserved well of their non-Catholic fellow-citizens and of the State for the additional burden they have assumed and the sacrifices they have made to bring up their children in the fear and love of God, which is the foundation of all morality and of all good citizenship.—*Rev. E. A. Higgins, S.J.*

SHOULD RELIGIOUS INSTRUCTION BE GIVEN IN THE PUBLIC SCHOOLS?

An encouraging sign of the times on matters educational was the recent debate in the theatre at New Rochelle, N. Y., December 18, 1904, between the Hon. William Bourke Cockran and President Schurman, of Cornell University. The auditorium was crowded with people of various religions and of no religion; and no one's interest flagged during the nearly three hours allotted. The contest was under the direction of the People's Forum, President Finley, of the City College, presiding.

Congressman Bourke Cockran spoke first, taking the affirmative. He maintained that civilization is essentially Christian, and that religion is at the basis of the moral law. Therefore, the teaching of religion in schools should be encouraged instead of penalized, as it is now by compelling the parents who insist on such instruction for their children to pay double taxes for school purposes. He admitted that the State itself could not teach religion, for that would necessitate the establishment of a State religion, and he himself would be among the first to protest against any partnership of Church and State. He declared that all schools, public, private, and denominational, should be put under the inspection of the State, and as long as they conformed to the standard set up they should be paid for the work they did along the lines of secular education, without regard to whether they gave religious instruction or not. In his view the public schools were anti-Christian and agnostic, which was an anomaly in a country the majority of whose people were Christians. He said that in democracy the great object was to maintain the liberty of all the people, and that the question, therefore, was how should education be administered so as to promote the best interests of the people.

The germ of democracy is not an American discovery. We do not find it first in the Constitution. It was not first promulgated in the Declaration of Independence. It was proclaimed first on the shores of Galilee when the Savior declared all men equal in the sight of God. Christ's example can be followed by all men, no matter whether they believe in his divinity or not. The security of democracy must spring from that law on which religion is founded, the moral law that was preached on the side of the Mount.

How, then, can instruction in the moral law possibly militate against the safety of the State? How can it do otherwise than strengthen the foundations upon which it rests? Take my own Church, for instance. What single branch of the doctrine she preaches can be considered hostile to the well-being of the State? You may laugh at the doctrine of penance, but do we all know what it really is?

We may say that it is unnecessary, but the fact remains that before the words of absolution are pronounced the penitent must place himself in absolute harmony with the moral law. He must make restitution if restitution is due. If he covets his neighbor's goods or his neighbor's wife, he must purge his soul of that foul desire. How, then, can the moral law be harmed by

the teaching of this doctrine? How can the Gospel militate against the safety of the State which rests on the moral law? If the body of the people do not obey the law, you can't make them obey it by force. A democracy can't exercise force against the majority, because the majority is the government. Security can only be had by developing morality among the citizens. Education by itself is not sufficient to maintain that loyalty to the law which is necessary for orderly, sane, and enlightened government.

Agnosticism does not deny God; it ignores him. That is precisely the object of the present system of education in this State. There never was a term more misused than non-sectarianism. True non-sectarianism means the equal treatment of everybody, Gentile and Jew, Christian and agnostic, and that is the treatment they should get in the matter of schools.

A QUESTION THAT IT IS CRIMINAL TO IGNORE.

I know that men in political life usually keep silent on the school question. But to my mind it is a question so important to our national future that it is cowardly, almost a crime, to ignore it. Some of our non-Catholic brothers hold the opinion that the Catholic Church is opposed to the public schools. This is not true. The Catholic Church does not oppose public schools. It contends that in every school there should be Christian education, to inculcate principles of morality in children. . . .

The value of our public school system has been exaggerated and the supporters have decried Parish Schools, but the graduates of the latter have come off with high honors in competitive examinations against graduates of our public schools.

TO TEACH RELIGION IN SCHOOL IS NOT UN-AMERICAN.

It is said that to teach religion in public schools is un-American. On the contrary, it is thoroughly American, for in the early schools of New England, where the germ of the public school was nurtured, religious teaching was a main feature. It is only within forty years that Newark, N. J., appropriated money for public schools, so they are not an old American Institution.

Now only the Lord's Prayer is said and a passage of Scripture read in our public schools, and this is restricted to fifteen minutes. And there is a cry for banishing all religion out of the schools. This is socialism of the kind that leads to anarchy. It is objected that denominational schools are impossible in our country. They are successful in England and Germany. Mr. Balfour, the Prime Minister of England, boasted of Great Britain's denominational schools.

The Chancellor of Germany has said that the day when religion is banished from the schools will mark the beginning of the end of the nation. Are Americans less able than Germans to solve the school question?

Catholics pay taxes to educate the children of other faiths, as they also pay to educate their own children. Is that fair or just? They believe it is not only a sacred duty to give their children a Christian education, but that it is one of the most sacred duties they owe to our beloved country. So do the Lutherans, who support Parish Schools. The great increase of immorality and dishonesty and divorce in our country has caused leading non-Catholics and their religious editors and college professors to question that the public school system is so perfect as it is claimed. Leading thinkers say there is something wrong in the system, but prejudice is against religious instruction in the schools.

Why should not Catholics have some of the taxes they pay to educate their children? The fathers of our Republic gained the freedom of the land by fighting for the principle of no taxation without representation.

The Catholics have fought in every war for our country. Bishop McQuaid, when the Civil War broke out, urged his people in Newark at the Court House to enlist for the Union. At the Catholic Institute a company of young men was organized under Captain Duffy, and the name of George Hobart Doane, a Catholic priest, was second on the roll. Catholics are loyal to the nation because the Church teaches them to be loyal to God and their country.

I believe that the great mass of the American people are the fairest of any people on the globe, and that when they are convinced that schools without Christian education are ruining the morals of the nation, they will correct the injustice of taking the taxes paid by their fellow-citizens, who are teaching children morality, and refusing them any participation in the benefits of the country they always are ready to sacrifice their lives for. I hold that the school question is not one for any clergyman to settle, but it is for the laity, the people who

pay the taxes, to discuss it carefully, earnestly, and without prejudice, and try to find a common ground on which they can meet for the sake of their children and our country.—*From speech of former United States Senator James Smith, Jr., reported in New York Free-man's Journal, January 17, 1903.*

VOLUNTARY AGENCIES IN EDUCATION.

The State and city of New York long ago committed themselves to the policy of providing ample means for the elementary education of all who desired to patronize the public schools. For a long time free public instruction was provided as a privilege to be voluntarily availed of by the families of rich or poor. But gradually there developed a strong sentiment in favor of universal education, and this sentiment became crystallized at length in the form of statutes making school attendance compulsory for all children.

The State and city of New York took the position that it was their business to provide schools, to determine how and what the children should be taught, and to see that none escaped instruction. There is much to be said in favor of compulsory education, and there is also much to be said on the other side. All things considered, I should be inclined to support the principle that it is the duty of the State or the municipality to see that no child is deprived of his right to grow up an intelligent, well-instructed citizen.

But when the community has gone so far as to organize the administrative machinery of compulsory education, with a corps of truant officers on duty to see that parents do not evade the law, let it be remembered that the community has assumed a very serious responsibility. It has become morally responsible, not only for the provision of an ample number of properly constructed schoolhouses, and the employment of an ample number of well-qualified teachers, but it has also put itself under the plainest kind of obligation to adapt its teaching in these public schools to the real needs of the people, who are compelled to patronize them. It is a contemptible shame and fraud to set up the machinery of compulsory education in the city of New York with no proper equipment of schoolhouses, with no adequate corps of teachers, with no broad and comprehensive scheme for making school instruction fit the real and practical needs of the boys and girls of this great metropolis.

If the community had not committed itself to the policy of providing for the instruction of the children of New York, it is fairly to be assumed that provision would have been made in some other way. The great voluntary agencies—principally the different religious denominations—are still providing one-half of the elementary school facilities of the United Kingdom of Great Britain and Ireland. The public schools, or so-called board schools, provide the other half. In New York a considerable proportion of the children of Catholic parents go to the Parish Schools, supported by the contributions of members of the Roman Catholic Church—these members at the same time pledge to pay their share of taxes for the support of the free public schools. It is entirely within the rights of these Catholic people, at any moment, to close their separate schools and to insist upon schoolhouse space for their children, with adequate instruction, in the buildings provided under the free public school system of New York. Nothing in our educational system is designed to encourage these voluntary and denominational schools, while a great deal is done to discourage them and to make their maintenance difficult.

But what would happen if it should suddenly be decided by the Roman Catholic authorities that they would use their school buildings for other purposes, and send their children to the free public schools? The existing congestion, enormous as it is, would simply be made worse to the extent of many thousands more of children. Under the auspices of that well-known organization, the Children's Aid Society, and also under control of one or two other charitable organizations, there have now for some years been maintained in New York a number of private free schools, which, in the aggregate, provide for many thousands of children. It has lately been urged upon these societies with much plausibility that there is no reason why they should continue their strictly educational work, and that it would be much better for them to close it out and allow the public school system to take care of the army of little folks for whose instructions the societies are now providing. What would happen if these voluntary schools should be closed?

The simple fact is that the community has adopted principles, in this matter of elementary education, which it has failed fairly and honorably to put into practice. It has gone so far with its scheme of free elementary education, supported by taxation, as effectually to discourage the development of any competing or collateral system of education, comparable with the Parish Schools of England, for example. But on the other hand it has not gone nearly far

enough to meet the imperative demands of the situation. It meets the honest and hopeful immigrant with the boast and the promise that in our free American schools his children shall have a better chance for instruction and for advancement in life than the children of the poor could possibly have in Europe. Yet when term time begins, the chances are that these very children can find no place at all in the overcrowded schoolrooms of the East Side. On the other hand, we have said to the less desirable type of immigrant, who wishes to exploit the labor of his children rather than to send them to school, that education in this community is compulsory and his children must without fail give up their work in shop or factory and report at the schoolhouse door. But this demand on him becomes only a mockery when it appears that the threatened schools are not provided.—*From Statement for Daily Paper, by Dr. Albert Shaw, Editor of the American Review of Reviews, September 18, 1896.*

MORAL COURAGE.

Washington, November 25, 1904.—President Roosevelt made an address Sunday at the one hundred and tenth anniversary celebration at St. Patrick's Church, and the dedication of Carroll Hall, the new buildings and Parish School. The Rev. Dr. J. D. Stafford acted as the master of ceremonies. Cardinal Gibbons, several Archbishops, and other dignitaries of the Catholic Church attended the exercises, the former making an address immediately preceding that of the President. H. B. Macfarland, President of the Board of Commissioners of the District of Columbia, was the concluding speaker. The addresses were made from a balcony on the second floor of the rectory, and the audience gathered in the streets.

President Roosevelt said in part:

In the first place, the man must have the power to hold his own. You probably know that I do not care very much for the coward or the moral weakling. I want each of you boys and girls, and each of you young men and young women, to have the qualities, without which people may be amiable and pleasant while things go well, but without which they cannot succeed in times of stern trial. I wish to see in the man, manliness; in the woman, womanliness. I wish to see courage, perseverance, the willingness to face work; to face, if it is necessary, danger; the determination not to shrink back when temporarily beaten in life, as each one will be now and then, but to come up again and wrest triumph from defeat. I want to see you men strong men and brave men, and in addition I wish to see each man of you feel that his strength and his courage but make him the worse, unless to that strength and courage are joined the qualities of tenderness toward those he loves, who are dependent upon him, and of right dealing with all his neighbors.

RELIGIOUS LIBERTY.

Finally, I want to congratulate all of you here on certain successes that we have achieved in the century and a quarter that has gone by of our American life. We have difficulties enough, and we are a long way short of perfection. I do not see any immediate danger of our growing too good; there is ample room for effort yet left. But we have achieved certain results, and we have succeeded in measurably realizing certain ideals. We have grown to accept it as an axiomatic truth of our American life that the man is to be treated on his worth as a man, without regard to the accidents of his position; that this is not a government designed to favor the rich man as such, or the poor man as such, but that it is designed to favor every man, rich or poor, if he is a decent man, who acts fairly by his fellows. We have grown to realize that part of the foundations upon which our liberty rests is the right of each man to worship his Creator according to the dictates of his conscience, and the duty of each man to respect his fellow who so worships him. And oh, my countrymen, one of the best auguries for the future of this country, for the future of this mighty and majestic nation of ours, lies in the fact that we have grown to regard one another; that we brothers have grown to regard one another with a broad and kindly charity, and to realize that the field for human endeavor is wide; that the field for charitable, philanthropic, religious work is wide, and that while a corner of it remains untilled, we do a dreadful wrong if we fail to welcome the work done in that field by every man, no matter what his creed, provided he works with a lofty sense of his duty to God and his duty to his neighbor.

After a speech by Commissioner Macfarland, the choir sang "America" and a number of hymns. The President joined in the singing, and the audience was not slow to follow. A number of the parish schoolboys followed the President to his carriage. He shook hands with them, and called heartily as he drove away: "Good-by, boys; I am glad to have been with you."

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES.

Right Rev. James A. McFaul, D.D., divided his subjects into four topics:

First—What the Federation is not.

Second—What the Federation is.

Third—What it has accomplished so far.

Fourth—What is the educational campaign it intends to pursue for the future?

Some say that the Federation is a grievance committee, and allege that its sole purpose of existence is the discovery and redress of alleged grievances of Catholics. These enemies of the movement allege that the result will be to create friction, to stir up enmity between Catholics and their non-Catholic fellow-citizens. The Bishop said that he has been closely connected with the organization since its establishment, and that he considers that its object is to cement friendship between Catholics and non-Catholics. If Catholics were united in such a movement, they could extend the hand of fellowship to the rest of their fellow-citizens, and could say to non-Catholics, in case of any great crime or evil to be remedied: Come, let us stand together; let us employ every means known to intelligent, prudent American citizenship for the cleansing and the uplifting of the individual and the community. . . .

Let multitudes speak out as one man, and there is no civil, social, or religious interest making for the advancement of the individual and society which may not be attained.

Federation is a union of Catholic societies for the promotion of the interest of Catholics as American citizens. We fully realize that we should not unite in this country as Catholics, and that any claim we have upon the State or National Constitutions has its source solely in American citizenship.

The Federation includes within itself subordinate societies, without trespassing upon the methods, aims, or autonomy of any individual organization. . . . Federation has now the indorsement of nearly all the members of the Catholic hierarchy in America, and has branches in over thirty-nine States, in Porto Rico, and the Philippines. In the United States, the membership numbers close to 2,000,000. Federation, up to the present, has changed the obnoxious Cuban marriage law, exercised its influence in the Philippine concessions, in the amicable relations existing in Porto Rico, in the settlement of the Indian school question, and in the clear light thrown by public opinion on the school systems.

Federation, it is true, has been assisted by other agencies in arriving at these results, but it has ever stood in the forefront battling for the right. Federation expects, first, to create a public opinion, to conduct an educational campaign on all modern problems and their Catholic solution, among all American citizens, irrespective of creed and race; second, it proposes the unification of the different Catholic nationalities of the United States by being in touch with their societies, and the training of them to an appreciation of our religious and national life; in a word, to give them the benefit of our experience as Catholics and as citizens during several generations, thus preserving them from social heresies and protecting them from the insidious endeavors of proselytizers, who seek to rob them of their faith, the dearest heritage coming down to them and their children from their Catholic forefathers; third, to banish divorce and socialism, to protect the American home, to perpetuate our free institutions as founded and cemented by the fathers; fourth, to keep burning brighter the lamp of public opinion on the school question, this solution being proposed: First, let our schools remain as they are, the property of the Church; second, let no public moneys be paid for religious instruction in any school; third, let the children be examined in secular studies by a municipal or State board, and if we furnish the secular education required by the State, then let the State apply the taxes assessed for education to our schools.—*From Report of meeting of Executive Board held at New Orleans, March, 1905.*



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